HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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N. P. ROGERS, Editor.

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HERALD OF FREEDOM.

For the Herald of Freedom.

Brother Rogers,—By the appellation of brother you will permit me still to address you. Because I believe you design to promote the great and good cause of humanity, in which I also am engaged; and especially as you are a brother in the church of our common Lord. In this relation, notwithstanding your editorship, you are as truly bound to treat the statements, opinions, and proceedings of others with christian candor and kindness, as to pay your honest debts. I see you have inserted my communication of the 19th ult. You complain that I desired it published before seeing you.* I had heard frequent complaints of the spirit and tone of the paper not only from enemies, but from many of the best friends of our cause.(1) I had known that private remonstrance had been employed, and still the spirit of the paper has been growing worse. The Herald of Freedom is known as the organ of the N. H. Anti-Slavery Society. It speaks for the time being in their name, as their representative. Standing in the relation which I hold to that society, and feeling a deep and increasing interest in its success, I was not willing that friends or foes, in the State or out of it, should believe, that our society sanctioned the low allusions, unmerited censures, harsh denunciations, and unauthorized statements too frequently found in a paper which we professedly patronize. Had the paper been the mere private concern of an individual, it would have been silently left, like any others, to its own course. But I perceive, dear sir, with regret, though not altogether unexpectedly that by italicising *friend* as well as by your general tone of remark, you are rather inclined to consider me your enemy. And shall it be, because "I tell you the truth," and endeavor to reform the spirit of the paper, and thus really to benefit the cause which we both profess to love? I surely can never consent without remonstrance to see so good a cause as this so advocated as to render the efforts of its friends odious and powerless in the view of judicious and good men.(2)

I cannot but consider the main body of your remarks upon my communication as very extraordinary and unauthorized; I mean extraordinary among fair and candid men. But, sir, I was neither disappointed nor frightened in perusing them. From what I had before seen, I expected the communication to be treated much as it was. And as you have introduced the Liberator here,(3) and shown in frequent remarks before, that you very much emulate the spirit of its editor, I must say, I consider you singularly unfortunate in the editorial spirit and bearing you have selected for your imitation.—So long as the editor of that paper confined himself to anti-slavery, and prosecuted the cause by lawful means, I have greeted him as a fellow laborer,(4) and wished him success. His labors with us at our last annual meeting, were for the most part directed to the promotion of the great and good cause of abolition.(5) In that capacity I did and always shall welcome him. He and others have an undisputed right to their individual opinions upon all other subjects, and to propagate them if they are able at a proper time and in a proper manner. But, whenever he or any one else attempts to attach to the anti-slavery cause, already a burden quite as much as we can carry, *non-resistance, or the abolition of all government, or the sin of voting for rulers, or women's rights to do wrong*, or any other absurd or impracticable vagary,(6) or any matter foreign to the great subject; I say, off with your unhallowed hands. Away with your lumber from a cause so sacred as this. Nor does the cause need the denunciatory spirit of the paper referred to, and which the Herald appears increasingly attempting to imitate.—I find fresh cause of complaint in the violence and unfairness with which you treat my communication. There are certain papers at the present day, and lecturers too, (and the Herald certainly needs some caution upon this point,) while they are loud and frequent in their censure of physical mobbing, i. e. throwing mud and brickbats, seem too much to forget, that there is such a thing as rhetorical mobbing. While those who practice the former would mob *out* of people their present opinions, the latter would mob *into* them their own. Under the superior advantages of the latter class, they should be considered quite as culpable as the former.(7)

But I will proceed to offer a few remarks on what I consider the most exceptionable parts of your review of my communication, leaving the rest to be disposed of by the readers as they shall judge proper; and from my ill success in improving the spirit of the Herald, I may hardly think of "bothering"(8) the editor, as he terms it, any more. I remark,

1. *On the impolicy of your course.* You seem determined because I question the propriety of your course, that I shall be accounted an enemy to you and to the cause of abolition. You fear my remarks are made "in the self same spirit" with the enemy; and, "had it come from a friend, you should not have published it." The editor should know, that it is not in the power of pen and ink thus to "new organize" me into an enemy to himself or the cause of the slave. But, unless one comes up to just such a shibboleth, there is, with reference to our cause, too much of that sad impaling manifested. "O, he is an enemy; he is pro-slavery." A striking instance of such a spirit is the manner of treating the resolutions of the Caledonia Association in a recent Herald. Those resolutions are thoroughly anti-slavery, as every reader may see, if the editor will just publish them again without note or comment. Yet the authors of them are informed they must stand off among the enemies. An odd way surely to attach friends to our cause.(9)

2. *The editor is utterly mortified to hear this language of pro-slavery from the president of the N. H. Anti-Slavery Society.*—Then I must tell you, dear sir, we both are mortified. For I have been much mortified to see you treat individuals as you have;—and more mortified still, "utterly," when you say, and I can perfectly accord to that sentiment, "We want what little strength we have to lay out upon the enemy;" to see the Herald, which we support for other purposes, employed in misrepresenting and vilifying(10) that noble band of brethren, with many of whom I had the happiness of laboring in the cause of the slave, before a society was thought of in this State, the Mass. Abolition Society, containing for every good work the vitality of the commonwealth; it was so mortifying I could not but remonstrate against it.

3. *You misrepresent both myself and others.* You say of Mr. Colver, "He did it in a splenetic and unfriendly manner and spirit." Why not quote his language and let it speak for itself? Nathaniel Colver cannot write a sentence in the manner you charge, any more than David Nelson. Pray show the evidence, or retract the charge.(11)

The editor has also grossly misrepresented (I hope not intentionally,) my remarks. I expressed my entire satisfaction with the present organization of our State society, as well as the Abolition society of Mass. by saying, "I challenge any one to show, that both are not sound in their principles and correct in their measures." Now, sir, with this explicit expression of my satisfaction with our present State organization, i. e. provided we continue to act according to its true meaning and intent, how could you pen your 13th note,(12) and expect to be considered a fair and candid man? You would fain represent to your readers, (and dull intellects they must have not to see the contrary,) that the President is laboring for a new organization in this State.(13) Notwithstanding my approbation of the present one, with reference to it you say, "Does the President dislike it, beceuse it is free."—And though the editor cannot but know, that I have exerted myself to the utmost to keep out the subjects of the Massachusetts quarrel when they have been thrust upon our meetings, and even no longer ago than our last meeting,(14) and the consent to keep them out has alone continued our society together in a good degree of harmony; yet he can say with reference to me, "Because he cannot bring the Mass. quarrel there, would he on the platform of the old society set up the new?" O sir, such misrepresentation is any thing but generous and manly. It was not called for that you should totally misrepresent me before the public. But the attempt must fail, if such there were. A child can see the deception.—You say, "We ask friend Curtis to specify what he means by employing weapons unauthorized by truth." If the above is not a sufficient reply, I will proceed,

4. *To give twelve other instances.* And to make out this number I use only my former quotation from your remarks upon what is called the new organization or the Mass. Abolition Society. You say of that society,

1. "It is abolitionism *in distinction from anti-slavery*." That is, its design is not against slavery, but to promote it. You may have thought what you wrote true at the time. But can you think so in a calm sober moment on reviewing the sentence deliberately? But to show that you meant so you say, what you must see, if you have not already there was not the shadow of a foundation for,

2. "*Anti-slavery is the object of its jealousy.*" That is, it does not fear slavery, nor intend to act against it, but against anti-slavery.—Think over that charge, as one should, who has bound himself not to bear false witness against his neighbor. To show you that the Mass. Abolition Society is on the right, pure anti-slavery foundation, I stated, that "it is now moving on exactly in the same manner, as the N. H. Society has always done." You say, "We differ from our friend as to the *sufficiency* of this statement. It is in our humble opinion neither sufficient nor accurate. The new organization is not so moving on." Now just see on what foundation my statement is denied. It is, forsooth, because they are receiving such auxiliaries from the town and county societies, as *wish* to join them. They use no press-gangs.—They may probably be receiving the best influence(15) of the State to their aid. You say, "They are moving on mainly, or very considerably to effect reorganization of the auxiliary societies in Massachusetts."—That is, simply to receive such auxiliaries as wish to become such. And, as you state, "to turn them from anti-slavery societies into what they call abolition societies."—And would you honestly and deliberately make your readers believe, that their object is to turn them from anti-slavery societies into something else besides anti-slavery societies? This would be the effect of your language if believed. But an impression utterly foreign from the truth. But I will proceed with what must be seen to be your unfounded charges.

3. '*Slavery is not the object of its jealousy.*'

4. '*Its hostility points at that* (i. e. *anti-slavery*) *where the slaveholder's points.*' I cannot stop much to comment, but will proceed to enumerate the twelve.

5. '*They are in the position of allies.*'

6. '*It results only in warfare with primitive abolitionism.*'

7. '*It can result in nothing else.*'

8. '*It must spend itself in that.*'

9. '*When that end is accomplished, its occupation is at an end.*'

10. '*It is then functus officio.*' i. e. has performed its office.

11. '*It would disband.*'

12. '*In order to any anti-slavery action, it must reorganize.*'

Now, though it may seem "dogmatical" in me to repeat, that "I regard" the whole dozen of your statements as made without the least foundation and unauthorized; yet I do so 'regard' them. And to prove your statements wrong I request you to publish the constitution and preamble of the Mass. Abolition Society and the address of its Executive Committee to the people of Mass. in the same paper with this communication,(16) that all, who desire it, may see, whether your statements respecting that society are true or false. If their constitution and the address of their committee are not evidence of their design I know not what can be. These documents, which I wish all may carefully read, you will find in the Abolitionist Extra of July 18. If you have not the documents named, I will furnish you with them. These must be regarded as evidence, unless you can produce evidence that the society is not operating in accordance with its constitution. This you ought to do, or confess your twelve statements unfounded.

With respect to your warning against a new organization in this State, I have no desire for it so long as we can move on together with our original, legitimate object in view in the best manner to benefit the slave.(17) But, if the time shall come, which, I trust, the good sense and principles of our friends enlisted in the cause will prevent, when any shall become abandoned to the influence of such impudence as well as folly, as to disturb our meetings by obtruding upon our attention a decision of certain "questions of their law," were it possible there could be a law without government, thus thwarting the benevolent design of our association; then neither my love to the slave nor my country shall abate, but I will seek to benefit both in whatever way shall seem to promise the most desirable result; and if I can obtain "two or three to gather together" for this purpose, it must of course be by some new organization. Not in Italic but in upright, Roman hand, I still subscribe myself your friend, and that of humanity, J. CURTIS.

P. S. I exceedingly regret the necessity of having to "bother" you with these communications; but I repeat that truth and justice require, that this also be published in your paper. If you are unwilling so to do, please return it to me. J. C.

Pitsfield, Nov. 6, 1839.

NOTES.

(1) Who the "best friends" of our cause are, we cannot tell. We have such names as ALVAN STEWART, JOHN G. WHITTIER, GERRIT SMITH, the Editor of the EMANCIPATOR, the Editor of the ABOLITIONIST, DAVID ROOT,—not to mention *many* others, who have given us compliments in regard to our paper, which we felt were entirely unmerited, and which we should feel humbled to publish.—We do not mention the name of GARRISON, for he is no authority in the eyes of Mr. Curtis.—We will mention one who *is* an *authority* in his eyes, and one of high rank—the Rev. JONATHAN CURTIS OF PITTSFIELD, who, at the last June meeting of the State Society, passed the highest encomium on the Herald of Freedom, by himself *pledging to take, or obtain subscribers for, ten copies for the year!* Did our worthy brother wish to give circulation to such a paper as he now declares the Herald to be? And wherein have we degenerated since June? In nothing save this. We have expressed our disapproval of the principle of New Organization.—And it is that which has exasperated our worthy brother and wounded his pride. He has fallen in with the scheme of remoulding the Anti-Slavery organization, so that pro-slavery *clergymen* can come into it, *without repentance.* We shall never descend to a vindication of our paper, against the aspersions of *such an abolitionist as this.*

(2) We dont like to hear folks call themselves "judicious and good"—or those they think they resemble. We dont like to hear the *goodness* or the *judiciousness* of men urged as a reason for adopting their opinions or course of conduct. We like opinions and measures, that can be sustained by reason and by scripture authority.

(3) Here is the cause of quarrel with us—the true cause and the only cause—viz. that we will not join in the senseless and ungenerous hue and cry against Garrison. Our paper is faulty enough and dull enough, to be sure—but these "judicious and good men" might have remedied that, by using their *able pens* in writing for it. This is not the true cause of complaint.—And, then our "*severity*."—This is not an anti-slavery cause of complaint—but a pro-slavery one. We were never half so severe or ill-natured against slavery or pro-slavery, as our reverend brother is against us.—And for what? Because when an ungenerous and wicked attempt was made to crush the Editor of the Liberator, we would not join it, —but stood for his right of *private opinion.*—For exercising that right the Rev. Mr. Curtis *hateth* him, and us, because we do not hate him. Common frankness would have led him to declare this. Our offence is that we dont malign Garrison. This paltry talk of our "emulating the spirit of the Liberator," we shall spend no words about.

(4) We are amused at hearing Jonathan Curtis talk of *greeting* the ANTI-SLAVERY PIONEER, as a *fellow-laborer!* He has been really willing, then, to acknowledge him at times, as an *ally*, in *Mr. Curtis's* great enterprise! Humility is the glory of the christian and most of all of the christian minister.

(5) Our reverend brethren, Curtis and Crosby, dont agree as to this. Bro. Crosby said that Garrison and Burleigh came to introduce their "new-fangled notions." Let those who remember the eloquent and faithful anti-slavery labors of those beloved brethren, at our June meeting, notice the ungenerous aspersion. They should have met and compared notes, these *new-organization* brethren, before they sent their communications for publication.

(6) What has all at once enamored our clerical friends of the doctrine of physical self-defence, and the right of war and quarrel! What has made them so in love with the kingdoms *of this world*, when they profess to belong altogether to a kingdom, which is not of this world! What has sanctified *voting*, all at once, when ministers have almost uniformly refrained from the ballot-box? It is because Garrison, who is a Mordecai in their gate-way, with his hat on his head, has become an advocate, among other things, of the duty of *physical forbearance*,—of the duty of *so obeying Christ as to supersede the necessity of* HUMAN rulers—and of the duty, on the part of a follower of Christ, to abstain from *voting for Cæsar.*—All this sudden passion for war and politics among the ministers of the Prince of Peace, springs from hostility to this unpretending printer, the Liberator. A great compliment by the way, to his power. It shows an estimation of his power, that is not equalled by that of any of his friends. We have always thought of brother Garrison with the very highest respect and affection—not for his person so much,—we have scarcely known that,—but for his great integrity and his magnificent stretch of philanthropy.—But we never thought of being in such awe of him, as to change our whole demeanor, for the sake of curtailing his power. Our brother Curtis accuses Garrison of bringing these extraneous questions into anti-slavery meetings and papers, and accuses us for imitating him. The accusation is false, in both cases—and not only is it false,—but Mr. Curtis is himself guilty of the very thing he charges on us. He is guilty of it here in the very accusation itself. "Absurd and impracticable vagaries," he says these doctrines are.—What right has he to say this, in a communication for our paper? Is it not introducing his opinions upon those subjects here, and in a most insolent manner! Certainly it is. And he and his coadjutors, the new organizationists, are constantly in the habit of *doing* it, and then *complaining* of others for doing it, who never do it at all. We have never gone so far to introduce any of these topics into the Herald, as Mr. Curtis has done in this single expression.—"Women's rights to *do wrong*."—Should we say that her right to vote at an anti-slavery meeting was *not* a right to do wrong, (which by the bye we have never said—nor to the amount of that on the woman question—intentionally—if at all) Mr. Curtis, and Mr. Crosby, and all their coparcenary would be out upon us, for introducing the Woman Question. *For Shame!* We never introduced it—Garrison never did. They falsely accuse him and us. Mr. Curtis introduces it and then turns round, like an infatuated man, and accuses others of his own act, and that, because they will neither commit it nor consent that he should.

(7) This is a charge of the enemy, from the beginning.—We are sorry the President of the Anti-Slavery Society has endorsed the charge. And it is curious that he should do it while he is in the very act of that species of violence which he denominates "rhetorical mobbing."—For what is more uncivil and provoking than the whole strain of this communication? The writer is angry and forgets his habitual *forms* of moderation.—He speaks of our "violence and unfairness," and in *such language* as this communication *ferments* with, throughout. *Solemn* as is the occasion of commenting on a Reverend letter, we can hardly refrain from repeating the illustrative exclamation of the boy, who undertook to complain to his mother of the harsh language of his brother Ezekiel.—"Mother—mother," quoth he, "our Zeke—a *son of a bitch*—called me a dog!"—It is a terrible coarse expression—but we dont remember one so pregnant with illustration.

(8) "Bother" is a coarse word. It is quoted from us. We believe we *italicised* it to show our sympathy with it. Our brother very *fairly* quotes without that mark upon it, to show perhaps that it is a word of our own vocabulary. We mention this as a straw showing the way of brother Curtis' *wind.*

(9) That Mr. Curtis thus speaks of the "Caledonia resolutions" is proof of his "new organization." Once he would not thus have spoken of them. "Thoroughly anti-slavery!" We don't remember their words and shan't trouble ourselves to hunt them up. Our readers may if they desire to. We know how they struck us at the time—as a mockery upon our cause. Our brother Curtis we expect will come out at last at just about their dishwater pitch. And the whole colonization community will go with him. Why the resolves of the N. H. Colonization Society, the last season here, went a whole bar's length beyond these Caledonia ones. And are ready to do it again any time. Brother Curtis will fellowship colonization yet. He was of the opinion at the Canterbury Convention that we were going out of our way as abolitionists to attack colonization and advised in committee, in conversation with us, not to have any resolution offered against colonization.

(10) This is sheer calumny and slander. We have never "vilified or misrepresented" the men here referred to. Were brother Curtis not *new organized*, we would suggest to him the propriety of taking this back or pointing out the instances. We have spoken of *new organization* only. As to Mr. St. Clair, if he is one of that "noble band of brethren," we complained of him for suggesting a division in our ranks at the Cheshire meeting. And as to Rev. Mr. Colver, the only other *brother* Mr. Curtis can have in view, as having been spoken of at all, we *excused* him for misrepresenting us on the ground that he was *new organized.* We challenge brother Curtis to make good his passionate and headlong charge.

(11) Nathaniel Colver *can* do so. Whether he did so, those readers who care enough about it to look, may ascertain by referring to the Herald containing his ill tempered letter. All we would say here is, that this habit of denying things, on the ground that men are too good to have been guilty of them we have no respect or fancy for.

(12) We don't remember that note, or think it worth while to hunt it up, for we repeat here, that an "explicit expression of satisfaction with our present state organization, i. e. provided we continue to act according to its true meaning and intent," is sheer absurdity. For what is it to the *organization*, if we do *not* "act according to its true meaning and intent?" Is that the fault of the *organization*, or of those who *depart* from *its meaning and intent?* Our readers will bear it in mind, that it is *new organization* that we deprecated and that Mr. Curtis was defending, and for deprecating which, our Rev. brother pounced upon us. He thinks our present organization is right, provided every body lives up to it. If they don't live up to it and act according to it, why then he is for quitting it and setting up a new one, one probably that can be more *easily acted up to.* It seems to us if the organization is right, we are bound to stick to it. If we any of us violate its spirit and depart from its true interest, we had better return and reform, than accuse or desert the Society. We had better new organize ourselves, than that.

(13) He says he is, provided we do not "continue to act according to the true intent and meaning of" the old one. In other words if things in the old one *don't go to suit him.* He intimates it more than once, in this brotherly communication.

(14) We will mention an instance of this "exertion to the utmost to keep them out, no longer ago than last meeting." Brother Root will remember it. We mentioned it privately to him, at the time. We ought to have exposed it on the spot. If we had, brother Curtis and others would have *new organized.* An improper deference for them and an imprudent apprehension of difficulty and discord, prevented us from doing our duty. The resolution of invitation to persons present and not members of the society was an introduction of the woman question, which our anti-woman brethren agreed solemnly not to introduce, and which they seemed so anxious lest we should introduce, that they introduced it themselves. We refer our readers to the resolve of invitation, and they will see there whether by the qualifying clause in it, it was not *covertly* intended to keep *out woman* instead of keeping out the *woman question!* Was not brother Curtis privy to that *pia fraus?* We don't know that he was. He knows. If he was, he can oddly say that he exerted himself to the utmost to keep out *that* question at least. We don't remember as any thing was done or said about the other "subjects of the Massachusetts quarrel." We introduced a resolution ourselves to keep out every thing extraneous, and our brothers Garrison and Burleigh advocated them if we remember right.

(15) That "*best influence*" is what friend Curtis is after. The honorables, the generals, the colonels, the majors, the captains and the reverends. He is weary of being in low company. Now we want none of this influence, so long as we can't get it but by betraying our cause. This lurch for "best influence" is the new organization secret. They don't want the WORKING MEN and the WOMEN, to have the charge of this enterprise, which the "best influence" has cast upon them, by treating it with scorn and contempt!

(16) We shan't trouble ourselves to hunt up any of these documents. We are willing to admit that the new organization has adopted the identical constitution and professions of the old one, which proves the utter groundlessness of all pretext for secession. They could have no pretence for new organization, unless the old one was unsound and they could not get it amended. As to our 12 falsehoods—they are, if we remember, (we can't stop to read them over here) 12 *matters of opinion, and of inference* merely. If they are not all sound, then we are of mistaken opinion and judgment. But whether sound or not, brother Curtis' *organization* is off its centre, to call them falsehoods. They do not pretend to speak of *facts.* They are professedly *matters of opinion.* Brother C. is *excoriated.*

(17) But when that "best manner" is departed from—that is to say when the old society won't take up the woman question and settle it to suit brother Curtis; and the *violence* question, and settle that against non-resistance, &c. &c., then we will *new organize.* In reply to this we say that if brother Curtis should introduce every one of the Massachusetts subjects of quarrel, and the society should adopt them all we will *never quit it.* We'll abide by the old ship, until we are thrown overboard, and then we will swim after, till the sharks overtake us (by

, and a be...

* I called at the Herald office with the communication myself; inquired there for you, but could not find you. I think you were absent from Town.—You might have held any correspondence you chose before printing it.

the bye none follow the anti-slavery ship) or we sink with exhaustion endeavoring to regain the old deck, whereon alone hangs the emancipation flag. We end this tedious annotation by one simple warning to abolitionists, to BEWARE OF NEW ORGANIZATION.

HERALD OF FREEDOM.

CONCORD: DECEMBER 21, 1839.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

Boscawen Protracted Meeting.

We announce with the sincerest pleasure (mingled with emotions of shame) the results of our friend's first ANTI-SLAVERY PROTRACTED MEETING.—We would premise that at a meeting of the Board of Managers of the State society, it was voted that this mode of calling the attention of the people to the great subject of Slavery, which *sectarianism and political party* seemed resolved they never should attend to, be adopted and recommended to the Anti-Slavery friends throughout the State. The Executive Committee of the Merrimack County Society had proposed it for this County, and resolved to carry it into operation.—It was begun, under the auspices of that committee, at Boscawen, last week Tuesday, conducted by our devoted and faithful brother Stephen S. Foster, assisted by brother John W. Lewis.—It commenced at West Boscawen, at the meeting house, where Reverend Mr. Buxton preaches. He attended *none of the meetings* and as we were informed, scornfully refused to read a notice of them, handed him by brother Thomas Coffin, one of the oldest, and so far as character and pecuniary aid go, one of the most important, members of the church with which Mr. B. is connected. We were unable to attend before Wednesday evening, the last of the meetings in West Boscawen, when we attended with our State Financial Agent, Dea. J. B. Chandler. An animated discussion was carried on that evening, upon the following resolution, which was offered and discussed the day before, and laid over to the adjourned meeting for further discussion and final disposal. After a full, deliberate, and prayerful consideration, Wednesday evening, it was passed and adopted unanimously by the meeting.—

Resolved, That the cause of Abolition is the cause of truth and righteousness; of impartial justice and universal love; that it is the cause of God and humanity; of patriotism, science and religion, and that those ministers, who, under any pretext whatsoever, treat it with indifference and hostility, are recreant to their high trust as ambassadors of Christ, and unworthy the support of Christian Abolitionists.

Brother Thomas Coffin was Chairman of the meetings, and brother Eliphalet Kilburne, Jr., Secretary. The method of carrying on the meetings was intended to be by visiting, in committees of two, the dwellings of the people in the forenoons—to inform them of the objects and character of the meetings and invite their attendance and co-operation. In the afternoons, discussions accompanied with prayer, and lectures and prayer in the evenings. The weather was stormy, and the nights dark and the travelling peculiarly uncomfortable. The meeting was dissolved Wednesday evening. Thursday morning the damp snow storm rendered it imprudent to go out on the preliminary visiting at East Boscawen. We repaired thither, however, at noon, in company with brothers Coffin, Foster, and Chandler. On arrival at the Plain—we found the meeting house shut up and the chimney as smokeless as Moscow, when approached by Napoleon's army,—a token that we were to receive no welcome on Boscawen Plain, except to the homes and hearts of the Abolitionists.—This however was welcome enough. We commenced our afternoon discussions at the Bar-Room of Ambrose's Tavern, where we met Deacon Cogswell, and Esq. David Ambrose, two of the influential citizens of the place and members of the church, and with whom, in presence of a considerable room full, citizens and travellers, our friends spent some half hour or more in friendly discussion on the great principles of our enterprise. We were joined here by brother Perkins, agent of the Young Men's A. S. Society. After answering as well as we were able the interrogatory of Deacon Cogswell, whether we were working for the good of the slave or to build up a political party, (he being, as we afterwards learned, *President of the old Boscawen Anti-Slavery Society*,) and also his objection to the Anti-Slavery enterprise, that the violation of the Sabbath was a greater sin than slaveholding—and some other incidental discussion, we adjourned to an uninhabited dwelling house, belonging to a Canterbury Abolitionist. The meeting was then organized by choice of our brother Ayr, of Boscawen, as Chairman, and brother Simeon Terry, as Secretary. Prayer, led by brother Foster—and discussion until evening on the following resolution.

Resolved, That Slaveholding is a CRIME and a SIN against God and man.

In this discussion, Deacon Cogswell, and Esq. Ambrose, incidentally participated.—The resolution was adopted and the meeting adjourned for the evening at the same place—our place of discussion was abundantly spacious—tolerably warm—as the house was uninhabited—though somewhat uncomfortable from smoke,—but on the whole every way answering our purpose.—It was *our own*, for the meeting.—We were indebted for its use to no pro-slavery condescension or toleration, and were entirely unmolested by the mob.—The high and holy principles of our great enterprise were discussed and considered there, and the blessing of the God of the oppressed and enslaved poor, invoked upon it, in terms of solemn interest, and we could not help being deeply affected with the sublime consideration, that our little, despised assembly—of scarce members enough to maintain the forms of discussion, and held under circumstances not unlike the meetings of the old Scottish Covenanters when the soldiery pervaded the country to keep them from assembly and prayer, and from "dividing the churches,"—that this small, scorned and almost unnoticed meeting, would be had in remembrance of God, when the great gatherings of the times—the Congresses—and the Synods and Associations would be lost in oblivion. The resolve discussed in the evening was the following.

Resolved, That American Slavery ought to be immediately abolished.

The meeting was opened as usual by prayer, and after discussion to the hour of adjournment, the resolution was laid over to the meeting of the morrow afternoon. It was regarded as an important resolve and was laid over in hopes more of the people would be present at the next meeting to give it their consideration. It was regarded especially important as it was the test doctrine of our enterprise. After adjournment, committees were appointed of the anti-slavery brethren to spend the next forenoon in visiting the people. We were appointed to go two and two—a resident brother and a stranger to go together. A committee of three was appointed to ask for the use of the Meeting House, and on refusal of that, for the room under the school room in the Academy, as the place where we were, was too narrow to accommodate but small portion of those we expected to assemble. It fell to our lot on the visiting committee to go through that portion of the village containing the dwelling of Rev. Mr. Tracy, the orthodox congregational minister of East Boscawen. We called on him in company with brother Temple, and informed him that the Anti-Slavery friends were holding a series of meetings in the neighborhood in behalf of their enterprise,—gave him the character of the meetings and of the visiting committees—and that we called on him, not as a minister, or in connection with the church there,—but as one of the people of the place, to apprise him of the meetings and invite his attendance and participation. He received us courteously and remarked among other things, that had he been thus called on in the outset, he should have had no objection to the meetings,—but that he had not been treated satisfactorily by brother Foster. We disclaimed any thing on the score of our civility to Mr. Tracy and expressed a wish that he would regard the meetings in reference to their great object and not to the courtesy or otherwise of those engaged in them. We mention this merely to remark our disapproval of brother Tracy's regulating his estimation of our meetings or his behaviour towards them, by his own individual treatment. We demeaned ourselves toward brother Tracy as well as we had been bred to behave, and no way different from our demeanor to the other people we visited, only that we staid longer and held more conversation.—He gave us a copy of the "Articles of Faith and Covenant" of the church there and their "Standing Rules," containing a decided anti-slavery rule, which will be found in our to-day's paper, and which he requested us to publish to show the position occupied on the Anti-Slavery question by the First Church in Boscawen.—We promised him to publish it—with the fact of the request and the further fact, which he also suggested, that the rule was proposed by himself. Brother Tracy declared his readiness to attend the meeting in the afternoon and take part in the discussions. He said he was opposed to our measures and should take the ground, that the formation of societies here for the abolition of slavery was not in accordance with the principles of the gospel. We requested him to prepare a resolution. He declined and said he would discuss one drawn by us—so as to leave the affirmative on us—to which we very readily assented. Brother Tracy declared himself a friend to free discussion, and ready to meet this question any where. We would mention farther that he consented at once, as president of the board of trustees, that the Academy room be opened for our meeting in the evening. The meeting house was refused by the gentlemen having charge of that, on the ground that they had ascertained a majority of the proprietors to be unwilling it should be opened. They had decided it should be opened if Rev. Mr. Bouton, who had been expected to lecture in the cause, should want it, but that it could not be opened for the other uses of the meeting. It was a new house and newly carpeted they said and would be liable to injury and soiling if opened to our other meetings. The committee thought however that *more* would be likely to attend on the *lecture* than on the discussions, and the house more liable to the injury apprehended. But it was decided that the house could not be opened.

In the afternoon brother Tracy was on the ground at the time appointed. He made some proposals in limitation of the discussion—and had forgotten somewhat the terms of the invitation of the Committee, which was the ordinary invitation extended to all the people, and not, as he then apprehended, a particular request from ourself to him, to come and discuss between us two—without the interference of any others. To this we objected, but were willing brother Tracy should come in and take such part in the meeting as he saw fit to, without departing from the entirely free and equal character of it. The matter was adjusted by the meeting by voting to assign the resolution for discussion for the afternoon and appointing brother T. and ourself to engage in it. The following resolution was offered and after prayer the discussion commenced. Resolution,—"That the organization of societies in the free States for the abolition of slavery in the South is in accordance with the principles of the gospel of Christ."—Brother Tracy demanded that he should have the closing reply, although the affirmation of the resolution was on us,—which we readily acceded, after suggesting to him that the contrary was the ordinary rule.

We have not room to sketch the debate. We will mention some of the positions of brother Tracy, and our answers in brief. He declared that slavery existed in the time of the Savior and the Apostles, and that he authorized no organization of societies to overthrow it. To this we replied that His object being to establish and propagate among opposers the christian religion—He organized a society for that end, to wit His Church, and that the principles and practices of that Church were against all those doctrines which support modern slavery.

Brother T. contended that we might as properly organize societies against Sabbath-breaking—profane swearing and unbelief, as against slaveholding. We replied that the church and ministers opposed Sabbath-breaking, and that there was no need of societies for that purpose among the people.—That they opposed and discountenanced profanity.—But that if they countenanced and defended it—it would be necessary to organize the people against it, and to reform the church and the ministers, and so of unbelief. He contended that the abolition of slavery should be left in the hands of the church and the ministers. We replied that it had been, and that instead of doing it away they had cherished it, until from a small number, the victims of it had multiplied to be a sixth of the whole people.—That the christians, ministers and churches of the South were extensively and deeply engaged in slaveholding,—that the Northern churches were in full and harmonious fellowship with them—in full communion with their churchmembers and in full pulpit interchange with their ministers, and that northern Doctors of Divinity undertook to maintain that slavery was an institution sanctioned by the Scriptures, as our northern politicians maintained that it was sanctioned by republicanism and the Constitution.

Brother T. protested against undertaking among the people to reform the church and the ministers, and was pretty severe against Unitarians and such like men attempting to reform *orthodox* ministers and churches. We replied by asking him who then should undertake the reformation? The churches and ministers were opposed to the reform. To whom then, on earth shall we turn, but to the common people?

Brother T. declared that he had once introduced an anti-slavery agent to his people and his pulpit in Massachusetts.—That he commenced lecturing and a mob arose among the audience and interrupted him. He told the audience himself that the cause was the cause of Christ and could not be thus put down by mobs,—that the agent attempted again to address them and again the mob interrupted him—when he advised the agent to desist and he declined and asserted that such opposition only helped the cause—whereupon he said he told him if that was his principle, he should have no more to do with abolitionism,—if it was going to carry on its enterprise by raising mobs!—and that he had taken no part with abolitionists since.

We remarked as to this, that we regretted that brother Tracy had forsaken the anti-slavery agent and cause, because the agent would not abandon the cause of Christ to the lawless mob,—that he ought to have opposed the *mob* and not the *agent* and his *cause*, which he himself, before abandoning it, had declared to the mob was the *cause of Christ*, and was not to be put down by the mob.

These are so far as we can recollect, samples of the discussion. But we should be glad brother T. would furnish us the substance of his remarks, and we will give them to our readers in his own words.

At the close of the discussion Esquire Ambrose, a friend of brother T. proposed, after a brief conversation with him, that the resolution be indefinitely postponed. This was opposed and the vote being taken it was sustained by one voice only besides brother Tracy's and the mover's. The resolution was then put and passed without dissent. Brother T. remarked that if it had been put to the community there, a large majority would have voted the other way.

In the evening our friends assembled at the Academy. Brother Tracy was not present.—Soon after the meeting commenced signs of disturbance appeared, and we were apprehensive open violence would be used to break up the discussion. The bell was rung and an uproar made in the entry—some of the window shuttings were beaten in upon the floor and a good deal of laughter, sneering and other indecent and disturbing behavior manifested in the room.—At length a young man named Eastman—a transient resident in Boscawen as we understood, took the floor in opposition to the resolution,—which was the one No. 2 aforementioned. He spoke with considerable energy and smartness, but had of course very little acquaintance with the subject, or he would not have opposed a resolution asserting the simple doctrine, that slavery ought to be immediately abolished. He was answered calmly and respectfully at some length in defence of the doctrine of abolition,—to which he replied in good temper, and the remainder of the meeting was perfectly quiet and orderly. The resolution was put and it was found on trial that the assembly was equally divided—enough of our pro-slavery friends having met with us to vote us a tie.—Another vote was called for and a very small majority declared for the resolution, some *women* having voted in our favor. The meeting was adjourned to the next afternoon, and the forenoon passed by our friends in visiting the people. In the afternoon the following resolves were presented, discussed, and adopted in their order, without any dissenting vote—although there was considerable verbal discussion and opposition on the part of our brother Mr. Eastman, who did not seem however from some cause, to be in quite so favorable a state for sensible discussion as he was the evening before.

Resolved, That the measures of the Anti-Slavery Society are the ONLY EFFECTUAL means of abolishing Slavery.

Resolved, That it is the duty of ALL persons IMMEDIATELY to enlist in the Anti-Slavery Society.

Resolved, That men are guilty in proportion to their influence for not enlisting in the Anti-Slavery cause.

Resolved, That the most influential men in community are the occupants of our pulpits—the professed ministers of the gospel.

A brother of the name of Locke—apparently an enquirer after truth and a man of religious principles, spoke adversely to the resolutions. Among his objections to our measures, he mentioned the picture of a dog with a human head and face in the Anti-Slavery Almanac.—In which objection, although it was not strictly a *measurer* of the abolitionists, we readily concurred, not at all relishing, the sight of any thing human—especially the human face, attached in caricature, to the brute creation.—But we assured our objecting brother Locke, who was opposed the night before, to the immediate abolition of slavery, that we were much more opposed to reducing the whole man, body and soul, to the *condition* of a dog, than to merely insulting humanity by connecting the *picture* of man's face with the *picture* of a dog's body.

The following resolution was proposed and objected to strenuously by some few of the anti-slavery brethren themselves. They were joined in their objections by friend Eastman with great spirit and vehemency. His feelings had become considerably excited and he had not maintained, towards brother Foster particularly the courtesy that belongs to debate—having called him an "ape—a thing, a spectacled ape" and other such names—(entirely unprovoked, except by a very kindly call to order, when friend Eastman wandered from the resolve under discussion) not exactly in good debating style.—And in equally unparliamentary—or perhaps more properly *unchristian* style,—(it may be *parliamentary* enough)—friend Eastman assaulted brother Foster in the street going from meeting and threw him upon the ground. Brother F. having adopted one of the "*new fangled notions*," spoken of in the letter of Rev. Mr. Crosby of last week, did not even frown at him. The resolution was objected to, on the score of its bearing on ministers and the harmony of the churches. Friend Eastman was very ardent in his denunciations of the resolution and of the abolitionists on this ground. He spoke of Rev. Mr. Tracy in terms of unmeasured eulogy, and deprecated, with great feeling, the passage of a resolve, "which would wrench him from his pulpit and divide and distract the church of Boscawen." We endeavored to relieve him from his anxiety in behalf of interests that lay so near his heart, by assuring him and the assembly that the resolve was not of a local bearing or character, having no reference to any individual clergyman, but intended to bear primarily and mainly, for the good of the great anti-slavery cause, on *inconsistent abolitionists themselves* in whose behalf, however ardent his attachment to *the church and ministers*,—we reminded friend Eastman, he could not be inclined to enlist himself. But he persisted in his opposition, and a few of our brethren of Boscawen, taking the same side (though for far different reasons) the resolution was voted down. The meeting adjourned in the evening without day. The resolve was thus, viz.

Resolved, That professed abolitionists, who support men as ministers of the gospel, who refuse to enlist in the Anti-Slavery cause, are guilty of sustaining the horrid slave system of the country.

We have given this extended and we fear tedious account of the meetings because we think important traits of character and singular alliances of opinion against our cause, are developed in these proceedings. To any one present and impartially looking on, this consideration must have been forcibly presented. That opposition to abolitionism unites the most extraordinary interests and characters,—that the meeting-house and the grog shop, the professed minister of the gospel and the scoffer at all religion are brought by it into extraordinary alliance and juxta-position. In short the anti-abolition pulpit and those "lewd fellows of the baser sort," who mob peaceful assembly, and delight in brutal violence, are seen in the light of these details, ranged side by side, and shoulder to shoulder in hostility to the most glorious and important enterprise, that has ever enlisted the philanthropy of man.

In the evening we understood brother Foster's effigy was paraded upon a rail and burnt in the academy yard. This was in humble imitation of the great example set in the capital of the county and State, and in the capital yard of the great State house itself, in the case of the English philanthropist and orator, GEORGE THOMPSON, in September, 1835.

We would vindicate from all participation in this outrage, the respectable people of Boscawen Plain, who do not interest themselves in the anti-slavery enterprise. We had no evidence of their instigating or countenancing it directly or indirectly. We would respectfully suggest to them however, whether they would not most effectually relieve themselves of all cause of reproach, by openly discountenancing the proceeding in the public papers, and by immediately abating any such nuisance as *may* exist among them in the shape of a rum tavern, where such outrages naturally find their origin. We say *abating* such nuisance, not by the hand of violence or the strong arm of the law, but by the kindly influence of reformed public sentiment, even as the abolitionists are seeking the overthrow of the monster in whose behalf rum kindles the interposition of the mob.

The 15 Gallon Law.

We are glad the Massachusetts people are getting satisfied that Legislation is no proper *measure* for the promotion of a moral enterprise. The anti-slavery *measure* is moral agitation—by free discussion. The pro-slavery measure is the legislature.—It is as good a measure in one spiritual enterprise as another—as good to regulate the *belief*, as the conduct of men.—Mankind were not made to *improve* under its discipline.

They complain of the 15 gallon law in Massachusetts, because it has revolutionized the parties.—Mr. Buckingham is in a rage with it, because of its impolicy—and because it has shaken Governor Everett in his gubernatorial shoes. We detest legislative interference, because it promotes drunkenness. We think the election of Gov. Everett of far minor importance to the intoxication of one man—the most abandoned wretch in the bye-places of the capital. For one man to get drunk—whoever he be, is of more mischievous importance than a political revolution that should not only defeat the *Reverend* Mr. Everett of one's year occupancy of *Herod's* "judgment seat,"—but should leave the *tetrarchy* of Massachusetts unoccupied for twenty years to come.—Indeed, we think it would be a great benefit to the *self-governed* people of the *Commonwealth*, to go *ungoverned*—except by themselves, for that term of time to come. We could get along pretty well so in New-Hampshire, were it not that the *crow* and *militia* laws need continual modification, and they are of no force over crows or militia officers, without approval of a Governor.

Some of our Temperance friends are in love with legislative reform in this State, in this behalf. We are decidedly opposed to it. It is an illegitimate mode of reform, and is, we believe, resorted to by those clergymen and politicians and other great men, who are afraid of the effect of moral agitation upon their influential positions in community. We say let every man sell as much rum and drink as much rum as he chooses, *for all Legislation*. If we can't stop drunkenness, without the paltry aid of our State House, let it go on. It is a less evil than sumptuary legislation,—and a legislative reformation would be good for nothing, if it could be effected. It would be a totally unprincipled reformation.—And as much as we loathe drunkenness, we had as lief witness any bar-room scene we ever saw, as some scenes enacted at our stone State House.—Why have to keep the legislature itself, sober, in the session time, by influence of the Temperance Society? Stop that influence, and the legislative session would be a time of general drunkenness, gambling and debauchery, wherever the legislature should hold its sittings.—And is the country to look to *legislation* for the preservation of *its* morals! We would as soon look to the General Muster, as the General Court. We say this with all deference to our public *servants*, as they call themselves, when they want our votes.

"The Liberty Bell."

When the old Continental Congress issued The Declaration of Independence, there was a bell either *hung* or *rung* for the occasion, in a Philadelphia steeple, with this inscription, engraven round the rim, "Proclaim Liberty throughout all the land to all the inhabitants thereof." And when its joyous peals went out over the city and over the land, on the first "Independent Day," they rung this Proclamation.—It was the outcry that ushered to the light the infant nation.

The noble women of Massachusetts have recently held a Fair, for the purpose, at this late day, of making good that proclamation of '76, and of fulfilling the promise of the Old Continental Bell. They raised at the Fair—the product of their anti-slavery industry and skill, the generous sum of $1500, to be expended in that behalf. In honor of the occasion, and in imitation of and improvement upon the example of '76, they hung and rung a "Liberty Bell"—not of senseless metal, but of living spirit and immortal genius—not cast at the Foundry, but in the minds and hearts of the sterling abolitionism of the Old Lexington State. Leading women among them projected a beautiful duodecimo of a hundred pages, made up of contributions in verse and prose, from distinguished abolitionists, and they styled it "The Liberty Bell."—We have heard its ringing—a tone of it was kindly sent to us, and is now reverberating in our ears.—It does not ring the war-tones of the Revolution—uttering promise never intended to be kept,—the faithless promise of rude war—but proclaims an impartial, universal, peaceful Liberty,—like that wherein the lion and the lamb shall lie down together, and the leopard shall gambol with the kid. Among the contributors to the "Bell" are Mr. Garrison, Mrs. Child, Mrs. Chapman, and Mr. Pierpont, names, that kindle the anti-slavery ear, like Massena, Soult, Oudinot, and Ney, in the wars of conquering France—and yet the pro-slavery readers of the empty trash of the day, affect to be strangers to these names—and they will actually beat their hollow *brain-pans*, at mention of them by the enthusiastic abolitionists, and send out their dainty memories upon the scout—paradventure they may arouse recollection of them amid their boundless acquaintance.

"The Liberty Bell" contains, among its burning pieces, Pierpont's "Fugitive Slave's Apostrophe to the North Star"—which our readers have had—and which alone were enough to awaken a nation.—Mrs. Child's story of Charity Bowery, which we have repeated in the Herald and which Walter Scott could not have told so well, the brightest day he ever saw.—"Perfect Freedom," an *exclamation* of Mary Clark, our own Concord woman and New-Hampshire writer,—of about a half score only of lines—but would have done no discredit to the pen of John Milton, or any other of the names of Old England.—

—"Freedom to do and to be as we ought,
To be free without—to be free within,"—

and "Lines to the Intolerant," from the triumphant pen of Maria Weston Chapman, with all the wise wit and significant playfulness of Poet Cowper—quite in his vein, as it struck us.—Our brother Wright of the Abolitionist, will note with what skill the "hand" of the writer "holdeth the distaff" of "accomplishment."

We have not space to give all the names of the ringers of the Bell, though it were music to hear them—but none of them would pardon us for omitting mention of "The Cause of Emancipation," from the war-worn pen of Garrison—in his own veteran tone—and on his veteran theme; simple, plain, all heart—without style and above style, strong and moving and revolutionary—a sample of his every-day matchless editorial—that somehow outdoes all the efforts of genius, *whereof he seems to have none*, as his speeches outweigh all the eloquence of Burleigh and of Thompson, though he is no orator,—Garrison, a *strong-hold* and a *fortress*, under God, of the Anti-Slavery Cause—a tower of strength impregnable as Gibraltar—storm-proof and seige-proof—against whose walls of adamant the enginery of pro-slavery and all its Holy Alliances may play harmlessly forever.

"Standing Rules" of 1st Church in Boscawen.

Rule 10. in the copy kindly handed us by brother Tracy, Pastor of the church, as mentioned in account of the A. S. protracted meeting—is thus. "We regard Slavery as it exists in these United 'States to be a system of cruelty and oppression, 'and we believe that we as a church and individuals, 'are solemnly bound to protest and exert our influ-'ence in all suitable ways against it. We regard it 'as a sin, which ought to be banished entirely from 'the Church of Christ and from the world." Very good *in the letter*. But what do our brethren of B. mean by it? "In all *suitable* ways"! Did the pastor insert that (for he penned the rule) to exclude *all* the "*ways*" of the abolitionists? The meaning and intent of our brethren may perhaps be gathered from their practice under the rule. They are "*solemnly bound*," they say. They of course have carried out their understanding of "*all suitable ways*." And how have they *protested*? Has the church done a single act, by way of *protest* against Slavery since January 1838—which was the time when they adopted the Rule? Have they taken a single step in fulfilment of their SOLEMN OBLIGATIONS? Have they published this rule—which but for the words "all *suitable ways*," would have been *one* "way" of "*protest*?" Have they sent it to other churches, North or South? Have they done any thing more than to print it for their own *private* use? How have they "*protested*? And as "individuals," have any of them, but the abolition brethren, *protested* at all, except against the immediate abolition of slavery? We would ask our respected brother David Ambrose, who, we understand, voted at our meeting *against the immediate*

abolition of slavery,—if he has, as an "individual," ever *protested against* slavery in any other way than this? This is a public question and we mention the names of individuals kindly and as acting a *public* part. We ask brother Tracy in what way he has ever, since acknowledging that "solemn obligation," protested against slavery? Has he ever preached against it—or written against it—or talked against it—Has he ever *protested* "that it ought to be *immediately* abolished." Was his argument against the organization of Societies for its abolition, at our meeting the other day, an *individual protest*" against Slavery? Was it not on the contrary a decided testimony *in its favor*? Would not an argument against a Temperance Society, be a protest against Temperance? We put this *solemnly* to Bro. T. Could he argue against Temperance Societies, as he did against Anti-Slavery Societies, (not against their measures—but *their very existence*) and still say he was a protester against Drunkenness or intemperance!

"We regard it as a sin" says the Rule.—We ask the attention of these brethren to their Rule 3. which is thus. "We will invite to occasional communion persons providentially present who are in regular standing in churches of the same faith with this—sister churches." Does not this rule invite every slaveholding member of the "sister" congregational orthodox "churches" of the South to communion—or bind the church at B. to invite them? Is this "*protesting in a suitable way*" against Slavery—thus to invite it to bosom fellowship and sacramental communion! "In all suitable ways"—says the Rule. We may have occasion to notice this Rule and the others farther. We assure our brethren at B. we feel entire kindness to them though we speak thus plainly—Our columns are open to any thing they wish to say touching this question. We want the mind of the church and the people set right as to slavery. It is all wrong now.—Let us view it boldly and candidly and all will end well.

Office of the American A. S Society.
New York, Dec. 7, 1839.

N. P. Rogers, Esq.

Dear Sir,—The Executive Committee, at its last stated meeting, passed unanimously, the following resolution.

"*Resolved*, That the several State societies be requested to forward petitions to Congress, praying, that the local authorities of the District of Coumbia, may be restrained by law from imprisoning as slaves, persons of color claiming to be free, in the absence of satisfactory evidence before a Judical tribunal, that they are slaves:—And, also, praying that the laws for the suppression of the foreign slave trade may be so amended as to embrace American vessels equipped for the slave trade, and all other persons found on board such vessels, or, concerned in any way in equipping them."

So much of the resolution as relates to the imprisonment of colored persons in the District of Columbia, on the *presumption* that they are slaves, speaks for itself, and requires no explanation. A petition such as is recommended, would be well suited, it is thought, to bring up before Congress and the nation the whole of the barbarous system in relation to the colored people, according to which the authorities of the District have been for a long time practicing.

The remainder of the resolution relating to the equipment of vessels &c., has been suggested to the committee by the proceedings lately had in this city before Judges Thompson and Betts, of the United States Court, in relation to the schooner Butterfly, sent into this port by the British Brig, Dolphin, to be tried for being engaged in the foreign slave trade. The Butterfly had no slaves on board when she was taken, nor was there proof that at any previous period of the voyage, she had actually been engaged in the trade; but she was so thoroughly equipped as a slaver, that no doubt is left, as to the *intent* with which she entered on her voyage.—For a more particular account of the proceedings in the case, I refer you to the daily papers of this city for the 1st of this month, and to the Emancipator of this week in which it will appear.

In the case of the Brig Alexander, heretofore tried before Judge Story, of the United States Court. It was held that the offence against our laws for the suppression of the foreign slave trade was complete if the vessel had set out on her voyage with the *intent* of engaging in the trade, though no slaves had ever been on board. In the case of the Butterfly, Judges Thompson and Betts (the latter the District Judge) decided in opinion as to the constriction given to the law by Judge Story, and the case has been sent up to the Supreme Court on a certificate of difference of opinion.

The Ex. Committee think the present a favorable opportunity of procuring such an amendment of the law as shall make them *fully* comprehensive of such cases as that of the Butterfly and others also of recent occurrence. Several others, similar to that of the Butterfly, have lately occured; and it is becoming notorious, that our flag is used to a disgraceful extent for the protection of this nefarious traffic, in which multitudes of Americans citizens are engaged.

Permit me to suggest, that the petitions—so far as it may be found practicable—be *general*, that is not confined to such as are known to be abolitionists, in the technical sense of the word. The petitions—which ought to be distinct—might perhaps be sufficiently available, with, from 40 to 100 names of persons well known in the community.

The resolution is not intended to include a form of the matter to be asked for in either of the petitions. Each society will use such form as it thinks best. Nor, is it intended to limit the number of petions to *one* in each case—should you think it best to forward more than one.

They will of course be forwarded as soon as may be, to such persons in Congress as you may think the most faithful and efficient.

Trusting that you will concur with the Executive Committee in the view they take of the importance of the subjects embraced in this letter,

I remain, dear Sir,
Yours truly,
JAMES G. BIRNEY, *Cor. Sec.*

We hope our people will consider and attend to the request stated in the above letter. It reveals some of the horrible characteristics of a slaveholding people. What a pretty spectacle in the eyes of mankind are we! And what a precious fact in our character, that we must petition for a law restraining the imprisonment of our people on suspicion of their not being human beings!—for by our national creed, all mankind are inalienably free. As if a law was necessary at our seat of government to put a stop to imprisoning people on suspicion of their not being free when *all mankind are free* by our national Declaration. Why such a state of things would disgrace Algiers—or any portion of the heathen world or the savage world where we have now the assurance to send *our* christianity and *our* civilization. We wish the heathen world would take notice of us and send us missionaries to teach us the first principles of barbarian humanity.

The Conference Resolution.

At the anti-slavery conference held in this place, Tuesday evening of this week, the following resolution was adopted in modification of the one, which had been laid over some weeks for discussion. That resolution, however ably drawn, and excellent in sentiment and spirit, was regarded by the meeting as too complicated and involved to answer the purpose for which it was intended—a plain expression of what constitutes a pro-slavery minister and a pro-slavery (in effect) *abolitionist*. This modification clearly and directly sets forth both. To wit—

Resolved That the professed minister of the gospel, who at this late day of the anti-slavery enterprise neglects to unite with the society, or to bear decided pulpit-testimony for the cause is a PRO-SLAVERY MINISTER, and the abolitionist, who continues to support him is chargeable with partaking of the guilt of slaveholding.

The meeting was of a highly interesting character. The speakers were *free—clear, direct—frank* and treated the subject under discussion—many of them—with great ability as well as candor. Our friends were much indebted in the meeting to Rev. Mr. Archibald of Bow. His dauntless, forcible and scriptural remarks showed him an independent minded and true hearted minister of Christ, who was not to be detered from speaking or voting the truth by any fears of its conflicting with any interests, doctrines or practices of his own. The character of such a man fits him for his office—fits him for liberty,—fits him for an abolitionist.

There was much of genuine heart and principle in other speakers, and the meeting on the whole was one of the best sustained we have ever attended. We invite Concord abolitionists, *who know of this weekly conference*, and who have moreover a taste for good speaking, to attend sometimes. It is *at the Baptist Vestry—Tuesday evening* at ½ *past six in the evening*.

A Letter from Portsmouth,

From "an abolitionist" is received too late for this week. We wish the writer had subscribed his name. It is a vindication of Rev. Mr. Holt from the "unjust and erroneous" charges of Deacon Chandler.—But it charges Mr. Holt with direct slave trading. We believe Deacon Chandler did not—but only mentioned the statement made in the anti-slavery meeting to that effect. However as we suppose Mr. Holt himself would not consider the fact stated in the letter as any imputation on his character, as a minister—or as a man—or as an *opposer of slavery* even—we will publish it next week,—not at all *vouching* however for its truth. If it is contradicted by any friend of Mr. H., we will publish the contradiction, with signature or without as the writer pleases to send. We do not open the Herald to anonymous accusations, and if we publish any incorrect charges from responsible signatures, we will publish any corrections in the amplest and promptest manner. We are for putting down SLAVERY and not individual character.

Petitions.

Are our friends about them? They should be ready by the time Congress gets organized—which may take place suddenly. Deerfield has sent in 196 names—and well done. But it is no model for other places. There should have been 1000 at least. Our Deerfield friends will allow us to suggest the better mode of men women and children all signing in the same column.

For the Herald of Freedom.

Portsmouth, Nov. 30, 1839.

Respected Friend:—I am not an abolitionist *in toto*—but if your cause be the cause of heaven, and if a full avowal of your sentiments, and a hearty co-operation in all your measures be *right*, I want to be one. I feel however that I need enlightening on many points before I can, with my whole soul, subscribe to the tenets advocated by your partisans. I love to converse on the subject—I love to attend on its public discussions, and have been especially interested in what I have heard at several of a series of meetings which I have, during the past week, attended—where humanity and religion have pleaded powerfully in behalf of the suffering slave.

There is one doctrine—or, I will not say doctrine, for I believe it is not an established article of the emancipation creed—but there is an opinion maintained by many, yea, by most abolitionists, which I cannot cordially receive and sanction. This sentiment has sometimes been advanced in a fierce thunder-bolt of words, and again in the "still, small voice" of mild and pleading eloquence, and still again, presented in the form of the gentle yet searching query,—"Can a person be a christian and *not be* an abolitionist?"—or, as it is now and then modified by an adjunctive word,—"Can an *enlightened* christian fail of being an abolitionist?" This question I have not solved.—It is my daily study, and has been for some months, to do it. But in pondering upon it within a few days, another *poser* has come up. A transposition of the words will give a different, yet, in my humble opinion, not an unimportant view of the subject. Can a person be an abolitionist, and not be a christian? The watchword of the Anti Slavery man is, "Love thy neighbor as thyself." How shall he fulfil this second great command of the moral law, before he fulfils the first and "loves the Lord his God with all his heart?" Is not obedience to the first the impelling motive, the very life of obedience to the second? Now I would ask, if abolitionists denounce all who do not fully co-operate with them, as unrighteous members of the church of Christ—may not we, who stand without the pale of your Society, with equal propriety, select from your ranks some of your brightest and noblest adherents, and stigmatise them as hypocritical pleaders for the cause of suffering humanity because they have never become humble learners at the feet of Jesus? I do not wish by these remarks to convey the idea that I deem it impossible for non-professors and non-possessors of religion to be most zealously interested in your cause. There are many I well know, deep-feeling, ultra-speaking, thorough acting abolitionists, who make no pretensions to piety. I do not disesteem such individuals because this is the case. I admire to see their high energies bending over the cause of the defenceless and oppressed. But, I ask, is there not the same inconsistency, the same lack of generosity, in the broad assertion, that, if a person be not be a strenuous upholder of immediate emancipation, he cannot be a christian, as there would be in saying that all who are not members of the church of Christ, must be excommunicated from your Anti-Slavery Societies.

I ask, not merely for controversy, but for information. Some friend of the cause will favor, perchance benefit the enquirer, by a candid reply.—Please answer through the pages of the Herald and address JULIA.

We would remark, in reply to our unknown correspondent, that we are not aware that Abolitionists have, to any extent—we do not remember in any instance—contended that no man is a christian who is not an abolitionist. We have never been disposed to deny that Anti-Abolitionists, Slaveholders and Slave-Drivers, may be Christians. There may be periods, however, when a Christian cannot longer enslave his brother, or stand aloof from Anti-Slavery.—How near the time is—or whether it is not at hand and even at the door, we do not say. We confess the idea is an odd one—of a christian's enslaving his brother, whom Christ commands him to love as he does himself. We must allow him however to be a Christian, or adopt the appalling alternative that there are no Christians in the land. For it cant be more culpable in a Southerner to hold a slave, than for a Northerner to sanction it. And until recently the entire North did sanction it. Was there *then* a Christian in the land? We should scarcely be surprised, if our War, our Slaveholding, and our Intoxication, should turn out, when full revelation of our character is made, to have defiled and debased our whole population below the lowest verge of saving Christianity. Whether a Slaveholder or an Anti-Abolitionist can be a christian or not, we can safely say that he cannot *consistently* be one. Anti-Abolitionism is highly inconsistent with christianity. Whether any but a Christian can be an Abolitionist, we think is more easily answered. We think *any body* may be an Abolitionist, that has the common attributes of humanity. A Savage would seem to have qualities enough to abhor slavery and to demand the immediate emancipation of every man held in it.

For the Herald of Freedom.

Mr. Rogers,—A statement of our colored brother Paul being refused admission into the society of the United Fraternity to which he was assigned, was published in the Herald about a year ago. He was rejected constitutionally by three votes. There were a few Fraters who did not cherish a fraternal feeling towards the colored man, *when he was out of the sphere assigned him by American prejudice*. They could allow him to black their boots, carry their trunks, and take them by the nose even when performing the tonsorial operation. He was then in his 'appropriate sphere.' But in college he was sadly out of his place. *He was not made to be there.*—Here they would say to him, 'Procul, O Procul! este profanum!' Besides, they might have feared that their luminous dignity would be thrown into the shade by society-contact with a colored student of Paul's talents. They knew they could not *begin* to compete with him in literary pursuits.

Several attempts were made to change the constitution of the society so as to require one third or one fourth of the members objecting, to reject an assignee. But in vain. More than a third of the members did not like innovation *to meet a particular case*.

The Social Friends, satisfied near the close of the last term that brother P. would not be admitted by the Fraters, and possessing a spirit more social than theirs was fraternal, received him into their society. A FRATER.

Hanover, Nov. 19, 1839.

P. S. Let it not be supposed that color-phobia is stronger at Dartmouth than at other literary institutions. There is probably no college in New England so free from it. Brother Paul's treatment here is quite different from that received by a colored student who was graduated at another college in New England, last year, the faculty of which, succumbing to the prejudice of his class, compelled him to recite in private a whole year, and continued I believe, to the hour of his graduation to refuse to allow him to enjoy all the privileges of his class.

A *sailor* of Boston, named WILLIAM WILLIAMS, lately died in that city, leaving by his last will and testament, *all his effects* to the Massachusetts Anti-Slavery Society. The nett proceeds were $286,57.

For the Herald of Freedom.

Is New Hampshire a slaveholding State?—Slaveholders generally retain their chattels personal here as safely as in Alabama. They do not hold them by law, to be sure, but by custom supported by public opinion more powerful than law. A woman from the south, a few weeks ago, brought to Hanover in this State another woman whom she held as her property. The chattel had near and dear friends at home, so that there was little danger of her colonizing herself in *free* Canada. This slaveholder may have returned boasting of the flattering reception she met with among northerners.

She would probably have been received by the churches in H. as a sister in good and regular standing in the church to which she belongs.' All the northern evangelical churches would exclude a robber of hen-roosts from their pulpits and communion. But with most of them robbers of men, women and children, are fellowshipped as "dear southern brethren." Alas! for their consistency. They *strain* at gnats and *swallow* camels. How long shall this reproach of the churches be continued?

VIATOR.

LIBERALITY.—The Herald of Freedom, in noticing the late Anti-Slavery Convention in this town, says:

"The mobocracy magnanimously withheld all interference with our undisturbed meetings. We were denied ☞ the Congregational Meeting House—to be sure (as we were informed)—but that we expected. The orthodox House. The Unitarian House would not have been denied, we think, had it been wanted, if we may judge of the magnanimity of the house by the character of the truly independent and able minded minister."

It would be well for the liberal editor of the Herald to know, that the vestry of the Congregational Society has been used by the Anti-Slavery Society for a year or two—that no remuneration has been asked of them for wood or oil, and nothing been received, except the above compliment.
—*Portsmouth Journal.*

The above is from the Portsmouth Journal. We confess our illiberality. The Orthodox Congregational Meeting House was closed against the Anti-Slavery Convention. We ought to have thanked the Orthodox Congregational authorities for this, because the *vestry* had been used for an Anti-Slavery meeting on a former occasion, of which we are now for the first time informed by the Journal. We thank the Journal for the information. Anti-Slavery is not ungrateful. We thank the said authorities, through their friend the Journal (notwithstanding they closed their *House* against the plea of the Slave) for the munificent charity of opening the Vestry. We thank them for gratuitously turning the key. We thank them for the *wood* and also for the *oil*. It was munificence, becoming the Orthodoxy of the Commercial Capital in behalf of the great Cause of Human Liberty. We thank them, in the name of 3,000,000 of their *fettered, bleeding* and *imbruted* countrymen!

Dreadful Gale.

The Boston Times of Friday says, A snow storm commenced yesterday morning about 3 o'clock, and continued till about 2 P. M. when it commenced raining, with a violent gale from the E. N. E., which lasted till about 7 P. M. The wind then shifted towards the south, but the rain continued. About 10, it freshened, again shifted towards the north, and from 11 till 2, it blew an unmitigated hurricane. The damage done the shipping at the wharves is very considerable.

In the city many chimnies were blown off, and blinds, signs, &c., blown off, and carried away "on the wings of the wind."

It is fair to presume, however, that the damage to the shipping on the coast has been great, as so violent a gale has not been experienced in this city for years.

Since the above was published, we have received various accounts of disasters on the coast—loss of vessels and loss of life—which "make the heart sick." They are only the precursors of other and worse accounts which will in all probability crowd in upon us.

From Gloucester, we learn that the destruction of life and property in that vicinity has been very great. At the commencement of the storm a great many coasters entered the harbor, and were, the most of them, compelled to anchor at the entrance. About twenty of these vessels were driven on shore, of which 16 went to pieces.

The Gloucester Telegraph of Monday says—We have only time to state that about 25 vessels have gone ashore, most of them having become entire wrecks—and as many more are riding at anchor with every spar cut away—and as near as can be ascertained nearly 50 persons have perished. The shore is strewed with the wrecks and the dead.

The snow was so deep and drifted so much that cars could not get through Monday and Tuesday from Boston to Worcester.

The steamboat which started from New-York on Saturday did not reach Stonington till Monday.

Fire!—On Friday night last, the pail factory, store, (with a large stock of goods) a saw mill and two dwelling houses, were burnt at Union Village (Swanzey.) Most of the goods in the store were lost. The property, all but one of the dwelling houses, was owned by Mr. Benj. Page. Loss about $7,000—no insurance!

The other dwelling house was owned by Mr. Wilson Wheeler, and insured for $400 in the Cheshire Mutual. Mr. Nathan Winch, Jr. lost about $200 worth of his furniture. Mr. James P. Taft lost $200 or $300 worthy of machinery. It is supposed the fire caught from a stove.—*Keene Sen.*

There are 845 prisoners in the Sing Sing prison, one being an infant born there.

RUM. The Boston Mercantile Journal states that Mr. Childer of Cambridgeport, upon going home on Sunday evening last found his wife dead on the floor; her nursing infant at her breast, and a bottle of gin by her side.

A Florida paper details the hair breadth escape of corporal (now Sergeant) Hayward, "a New Englander from Surry, N. H." from his own mouth, from the late massacre, at Carloosahatchie. He suffered much.—One whole day he secreted himself in a swamp, water knee deep—travelled in the night—escaped the deadly rifle—his life once saved by a friendly Indian—and after wandering about for 20 days, got on board a steam boat going up the St. Johns.

The small pox, or something very much like it, is now very prevalent in Boston and some of the neighboring towns. It is mild, we believe, and is inducing a very general vaccination for the mild substitute.

ERRATA. In note to Rev. Mr. Crosby's letter of last week, seven lines from the bottom, "introduced" should be *entertained*.

OBITUARY.

In Warren, Ohio, Nov. 8, Hon. Daniel Dana, aged 79. Formerly of Guildhall, Vermont.

At Point Republic, La Salle Co. Illinois, Sept. 13, Ebenezer Little, late of Campton, aged about 54 years, of billious fever. He had recently left Campton with his family, where he was highly respected, and happily situated. He died in the consolations and triumphs of faith in Christ, exhorting his afflicted family to put their sole trust there.

We know Mr. Little well and he was well known to the community in which he lived, and his departure to the West was much regretted by his friends. May we not here, in connection with notice of his untimely death, caution our countrymen of the East and North not to listen, on their free farms, here amid the scenes of their nativity, to the fascinations of western emigration.—ED.

PARTICULAR NOTICE.

The Board of Managers and the Officers of the N. H. State Anti-Slavery Society, are requested to meet at the Office of the subscriber, on Friday, the 27th inst., at 11 o'clock, A. M. A general and punctual attendance is necessary.

By request,
ALBE CADY, *Rec. Sec.*

Concord, Dec. 20.

☞ THE ANNUAL MEETING of the CONCORD FEMALE ANTI-SLAVERY SOCIETY, will be holden on Wednesday next, at 2 o'clock, P. M., at *Mrs. Daniel Fletcher's*.

It will be recollected, that at this meeting the Officers of the Society are to be appointed for the ensuing year, and that there is also other business of importance to be attended to; a punctual attendance of the members is therefore requested.

EDMUND QUINCY, of Boston, will deliver an ADDRESS before the Concord Female Anti-Slavery Society, *on Wednesday, the 25th of December*, at half past six o'clock in the evening, at the *Methodist Chapel*.

CONSECRATION.

Saint Paul's Church, lately erected in this village, will be dedicated to the public worship of God, according to the order of the Protestant Episcopal Church, Providence permitting, on Wednesday the first of January next.

DR. ISAAC COLBY,

FORMERLY of Hopkinton, but recently of Cincinnati, Ohio, offers his professional services to the inhabitants of Concord, and vicinity.

Office, on Main Street, East side, two doors North of the road to the new Bridge.—Sleeps in his Office at night. 4w*

Concord, Dec. 7, 1839.

Look Here!!

JOHN A. LEIGHTON has just received at his Fancy Goods Store, in addition to the usual stock a splendid assortment of elegant

BEAD BAGS and PURSES, all sizes,—*cheap*,
STOCKS,
BOSOMS, COLLARS, STIFFNERS,
Neck and Pocket HANDKERCHIEFS, (silk, and cotton,)
India Rubber SUSPENDERS,
FRECKLE WASH, for removing freckles.
—*Also, constantly on hand*—

The best assortment of **SHELL COMBS** that can be found in town.—Combs of *all kinds*.

Hair Work.

Ladies' Puffs, Curls, Frizetts, &c. &c. made to order.—Elegant FRENCH FRIZETTS.
PERFUMERY, HAIR OILS, and SOAPS,
CURLING OIL,
POWDER for removing superfluous hair,
Indian, and Ethiopian DYE for coloring the hair.

J. A. L. intends to keep the best assortment and the best quality of Fancy Goods of any person in town. He hopes by his endeavors to suit his customers both in price and quality, to merit a continuance of their liberal patronage.

☞ Please call and examine for yourselves.

Remember the place,—Opposite the Phœnix Hotel.
Concord, Nov. 23, 1839. eow3t

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices*;—among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors,
Blk and colored MERINOES, ALIPENES,
Blk. Green & Olive *CAMBLETEENS*,
and CRAPE CAMBLETS, for Ladies' Cloaks; White, Yellow and Red Twilled
FLANNELS,
Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American *CALICOES*; Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS,
Cotton Yarn, Battings,
Tickings, &c. &c.
—ALSO—
A Splendid assortment of FUR CAPS, by the dozen or single.

W. I. Goods and Groceries,

Fall and Winter OIL, of superior quality.
Custom made Thick BOOTS & SHOES.
Country produce taken in exchange.
Concord, Oct. 26.—tf

POETRY.

For the Herald of Freedom.

Progress of Freedom.

"*The northern laborers should be enslaved.*"—Southern Sentiment.

What! Yankees stoop and bow the neck
While free blood circles in their veins?
Must *they* obey a *master's* beck
And wear a slave's degrading chains!
Is this to be a yankee's doom,
Down-trodden by our would-be betters?
Shall *our* free hills and plains become
The Patriarchal land of fetters?

Let whips extort our hardy toil,
When it shall please the will of others;
And vassals tread New England's soil—
The consecrated land of *brothers*.
Let us go forth with bended knee—
Led by a tyrant's bloody halter;
And our free homes no longer be
The freeman's pride and freedom's altar!

"Is't not enough," that we submit
To padlocked lip and palsied tongue?
That on the northern brow is writ
The coward fear from free hearts wrung?
Is't not enough to trample down,
Our ancient faith and Pilgrim right?
And govern by a despot's *frown*
Those who had scorned old England's MIGHT?

Is it not full—our cup of shame,
When muzzled press and pliant knee,
Are all we basely dare to claim—
The last poor blessings of the *free!*
But while we bow beneath the gag
That presses on the northern mind,
Ye dash to earth our eagle flag,
And ask the freeman's *limbs* to bind.

Touch not a son, whose feet may press
The mountain land in native pride;
Whose honest toil and labor bless
A noble race—to kings allied!
Ye strike not down *that* manly form,
Of Saxon blood and Freedom's stock—
Go, "chain the lightning and the storm,"
And smite away the Pilgrim Rock!

Ay, life shall be a worthless thing,
Ere our own flesh and blood we barter—
Each scaffold have its crimsoning,
And every stake shall have its martyr.
These precious gifts from *God* we gain,
The only great and bounteous giver;
And ne'er shall tyrant man enchain
One free born son by mount or river!

Clinton Grove, 12th. month, 1839.

MISCELLANY.

Slavery Degrades the White Laborer.

Dear Friend Garrison,—While on a visit to Baltimore, in the autumn of 1836, partly with a view of regaining my health, and partly to obtain a place of business which would allow of my remaining in the South over the winter, I received a generous offer from a gentleman of East Tennessee, to go out there and become a clerk in his establishment. I accepted his proposal, and he made arrangements to have me go out in company with a friend of his, whom he had met in the city, and who, with his wife, were about to proceed to Tennessee on horseback. We accordingly left B. together, it being understood that I was to be recognized as a friend and equal, and to have my expenses paid in consideration of my company, and such few small attentions as it might be convenient for me to render—the gentleman being somewhat out of health. Our course being directly through Washington, we arrived there an hour or two before dinner, on the second day from B.; and, passing by the Capitol, we proceeded down Pennsylvania Avenue, and made a halt before Gadsby's Hotel; a house principally distinguished as the grand resort of wine-bibbers and slave-holding law-makers, who assemble in Congress from year to year, to make laws for the government of this free (!) nation. Here, as my custom was, in true Yankee style, and unpracticed in the arts and beauties of the peculiar institution, I dismounted, and seizing their horses by the bridle, helped Mr. and Mrs. Porter off, and assisted in conveying the baggage into the house; our horses, meantime, being taken in charge by the persons appointed to that business. This done, unconscious of having in any way degraded myself, I went with Mr. and Mrs. P. to their room, and remained there, and in the vicinity, until dinner was announced. When the bell rang to call the boarders to their meal, I walked to the dining-hall, and took my seat at table. But scarcely had I obtained my seat, and commenced operations, when a *white* servant jogged my elbow; and, as I looked round, he whispered in my ear—'*Mr. Gadsby wants to see you.*' Not conscious of having committed any breach of propriety, and not liking this unceremonious interruption, I inquired what he wanted of me; at the same time rising from my seat, as if to go to Mr. G. who stood at the head of the table, vociferating at the top of his voice, to the numerous and hungry occupants of the board.—'What'll ye have, gentlemen? Here's turkeys—geese—ducks—chickens—roasted beef,' &c. &c. Carrying out the catalogue to an extent to suit the most voracious gourmand. I repeated my question to the half confused servant, when, with evident embarrassment, he stammered out, 'Mr. Gadsby wants to know whether you come here *yourself*, or *with* somebody'—the most *polite* way he could think of for putting an *un*-polite question. By this time, this extraordinary movement had arrested the attention of all the eaters, who probably conceived that I was about being arrested for some offence. As the shortest way, however, of getting rid of the servant, and my own confusion, I replied, '*I come here myself*,' and again took my seat. But, such was my mortification and disgust at this exhibition of slaveholding caste, together with the vexation I felt at being thus rudely interrupted in the presence of so many ladies and gentlemen, that my stomach loathed the food before me; and, after an unsuccessful attempt to eat, I rose and retired from the room.

It is, perhaps, needless to remark, that the simple fact of my having proffered gentlemanly assistance to a fellow-traveller, on our arrival at the door of the hotel, was taken as decisive proof that I was a *servant*, and, of course, not entitled to the courtesies of a *man*; and entertaining this opinion, when I made my appearance at the *gentlemen's* table, it was supposed that I had unwittingly blundered into a place where I did not belong; and as it was not for *servants* to sit at table with *gentlemen*, I was interrupted, and required to withdraw—notwithstanding my *face* was as white—my *apparel* as decent, and my *manners*, I trust, as becoming as the best of them at table! O, the depths of meanness and degradation to which slavery and its corruptions debase mankind! ANTI-CASTE.
—*Liberator.*

Colonization Prospects.

The labors of the Secretary of the American Colonization Society, for the last four weeks, in this city, from all that we can see and learn, have not been eminently successful. The last great effort, which was made on the evening of the 9th inst., at the Musical Fund Hall, was a melancholy failure. Great notes of preparation had been sounded. Hundreds of letters had been addressed to our distinguished citizens, urging their attendance and co-operation. It was advertised in all our leading papers, and in some accompanied with editorial commendations. The Hon. J. R. Ingersoll was to preside over its deliberations.

As the result of all this, some one hundred and fifty persons assembled, a considerable number of whom were abolitionists. The Honorables, and the Reverends, who constitute the officers of the Society were not to be found. After some remarks from the Secretary, deploring the apathy of the friends of Colonization, Elliott Cresson—as a forlorn hope—made a short speech; whereupon the meeting was adjourned—some twelve or thirteen voting on the question.

Does it not occur to the managers of the Colonization Society, that the best way to break up this distressing "apathy" on the part of their friends, is to bring their scheme to the test of a public examination and discussion? Why shrink from an open and manly encounter with the friends of Emancipation! Why deprecate discussion? Why dread examination and scrutiny? If Truth be on their side, why hesitate to meet Error in an open field!

We can tell them that this policy, however it may answer an immediate purpose, will ultimately destroy all confidence in their Society. It will be generally believed that this dread of manly investigation and inquiry is an evidence of coascious unsoundness; and that their scheme needs only to be subjected to the ordeal of public scrutiny to be blown asunder like the apochryphal image of Bell, when exposed to the "searching operation" of the Hebrew Daniel
—*Pa. Freeman.*

Vermont.

The land of the Green Mountains is still true to liberty. The Voice of Freedom, of the 23d inst., contains the following report, which was adopted by the legislature at its last session. Among the resolutions appended to it is one protesting against the adoption of a resolution similar to that of Atherton, by the present Congress.

To the House of Representatives now in session.

Your select committee to whom were referred sundry memorials, upon the subject of slavery and the slave trade, praying this legislature to instruct our Senators and request our members of Congress from this state, to use all constitutional means to procure the abolition of slavery and the slave trade in the District of Columbia, and the slave trade between the several states of this Union; also praying this legislature will protest against any infringement upon the right of petition by Congress, and against the annexation of Texas to the United States—would respectfully present the following Report:

Your committee believe that slavery, as it exists in some of our sister states, is contrary ,to the spirit and genius of our institutions, and is deeply deplored and deprecated by the citizens of Vermont,—but they are not aware that the opinion is any where entertained, that the General Government is invested with power to abolish that institution in any of the states of this Union.

Your committee are of opinion that Congress has full power over that subject, in the District of Columbia, and in the Territories, and that this power is acknowledged to exist by a very large majority of the citizens of this republic.

The slave trade at the seat of our national government, is a blot upon our otherwise free institutions, and should be abolished.

The committee are also of opinion, that Congress has power to regulate the slave trade between the several states, and that the traffic, which sends thousands of slaves from the more northerly to the more southerly of the slave states, by means of which, their sufferings are augmented and their healths and lives jeopardized, is alike inhuman, and unchristian, and ought to be redressed.

The committee think our territory is already sufficiently large to secure the blessings of good government, that an increase of territory would endanger rather than subserve the public weal;—and to add another province, where slavery is tolerated, would be adding another blot to our national character, and they believe they express the views of the legislature, and the great body of the people of this state, when they declare themselves entirely opposed to the annexation of Texas to the Union.

Your committee believe that the right of petition is not only guaranteed by the constitution, but is a right which the God of nature has bestowed upon the whole human family and any invasion of this sacred privilege, violates the first principles of Liberty, and strikes at the foundation of government.

JOHN SMITH, *for Committee.*

Colonization Discussion.

We mentioned some three weeks ago, that a discussion was in contemplation between R. R. Gurley, Secretary of the American Colonization Society, and Charles C. Burleigh Secretary of the Eastern Pennsylvania Anti-Slavery Society, on the merits of Colonization. The proposal was made by the Executive Committee of the Society, and was formally accepted by R. R. Gurley. The present week had been assigned as the time for the discussion, but we regret to be compelled to state, that the Secretary of the Colonization Society has been induced to ask a postponement, on the ground of the unwillingness of the friends of Colonization in this city, and elsewhere, to have the discussion go on. The reasons which probably operated upon the minds of our Colonization friends, at the present time, would be equally applicable at any other. There was evidently no want of confidence in their champion. A gentleman—a scholar—an eloquent declaimer—a subtle and acute disputant, thoroughly master of the whole subject in controversy, he is justly the pride of the Society which he represents. But, while they confide in the *man*, they have, it seems to us, in this matter betrayed a great want of confidence in the cause which he advocates. They dare not risk the examination and comparison before a Philadelphia audience of the relative merits of the two Societies. Is not this the necessary—the unavoidable inference?—*Pa. Freeman.*

The Widow.

'It was a cold and bleak evening, in a most severe winter. The snow, driven by the furious north wind, was piled into broad and deep banks along our streets. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget.

In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged widow, all alone, *and yet not alone.* During the weary day, in her excessive weakness, she had been unable to step beyond her door-stone, or to communicate her wants to any friend. Her last morsel of bread had been long since consumed—and none heeded her destination. She sat at evening by her small fire, half famished with hunger—from exhaustion unable to sleep—preparing to meet the dreadful fate from which she knew not how she should be spared'. She had prayed that morning in full faith, 'Give me this day my daily bread,' but the shadow of evening had descended upon her, and her faithful prayer had not been answered. While such thoughts were passing through her weary mind, she heard the door suddenly open, and as suddenly shut again, and found deposited in her entry, by an unknown hand, a basket crowded with all those articles of comfortable food, which had all the sweetness of manna to her. What were her feelings on that night, God only knows! but they were such as arise up to Him—the great deliverer and provider—from ten thousand hearts every day. Many days elapsed before the widow learnt through what messenger God has sent to her that timely aid. It was at the impulse of a little child, who on that dismal night, seated at the cheerful fireside of her home, was led to express the generous wish, that that poor widow, whom she had sometimes visited, could have some of her numerous comforts and good cheer. The parents followed out the benevolent suggestion; and a servant was soon dispatched to her mean abode with a plentiful supply.

What a beautiful glimpse of the chain of causes all fastened at the throne of God! An Angel, with noiseless wing came down and stirred the peaceful breast of a pure child, and with no pomp or circumstance of the outward miracle, the widow's prayer was answered.—*Liberator.*

Much in a nut-shell.

The 13 slave states have 100 representatives in Congress whereas, aside from their *human property*, they should have but 75. They have 26 senators in Congress, when, according to equality among *Freemen*, they should have but 13. They have 126 electoral votes for President, and should have but 88. Who can much wonder at the everlasting cringing sycophancy of northern aspirants to this mighty unequal political slave power over them? Do you ask what can be done? Very much constitutionally. Do you say not? Then lie down and be a willing, quiet slave.—*Mich. Freeman*

Nomination of Gen. Harrison.—The National Whig convention, assembled at Harrisburg on the 6th inst. nominated William Henry Harrison for the office of President of the United States. On the first and second ballot, the vote stood for Henry Clay, 103; for Harrison 94; for Winfield Scott, 57.—On the third ballot, the vote was for Harrison, 148; for Clay, 90; for Scott, 16. *All the slave States went for Clay.* We regard this as another important sign of the times—as *a signal defeat of the slaveholding power in this country.* Had it not been for abolitionism, Henry Clay would undoubtedly have been nominated. We have faith to believe, that no slaveholder will ever again be permitted to fill the Presidential office in this republic. As to the nomination of Gen. Harrison, we shall take occasion to remark upon it hereafter.—*Lib.*

"Insurgent Slaves."

The "by authority" papers are publishing the President's proclamation of a treaty of commerce and navigation with the "insurgent slaves," who rose and "cut their masters' throats a few years since, and established a 'legitimate government' in the country formerly inhabited by the Greeks. Although our commerce with that country is but one tenth of our commerce with the proscribed republic in our neighborhood, yet we find a provision for consuls and vice consuls, &c. No agreement is made for the recovery or delivery of fugitive slaves. There never was a treaty, so far as we can discover, that admitted such an outrageous provision. The only approach to it, is the stipulation in Sec. 13, that consuls may require the assistance of the loco's magistrates in apprehending deserters from the ships of their nation.—*Eman.*

Tavern bar and Tippling house System. For whose benefit is it continued? No one will say, for the benefit of the 200,000 drunkards; surely it is of no service to them. Nor for the four million youth, coming up all over our beloved country. Of no possible service can it be to them. Were every bar this day removed and every tippling house pulled down, it would be vastly for their interest. Nor for the benefit of the State. A miserable pittance does it bring into its treasury, while for this it draws out thousands of the hard earned money of the sober and industrious. For whose benefit then is it continued?

The tavern keepers and the dram sellers! And for the real benefit of no one else—And shall it be continued for them?—Were the nation bleeding at every pore under a long protracted war, and all wished for peace, would it be right to prolong it for a few bullies and powder makers? Were a terrible disease raging in the community, bereaving a multitude of families, must it not be stopped lest injury should accrue to a few unprincipled physicians and coffin makers?—And if a storm is raging at sea, driving many a ship upon the cruel coast, must no prayer be offered that it be assuaged, lest it discomode the Barnegat wreckers! Let common sense decide these matters. *Temp. Union.*

MELANCHOLY EVENT.

On Thursday, 12th inst. PHILIP S. DAVIS committed suicide by cutting his throat: he was in an out-building when found, and walked into the house, and lived until after medical aid was procured. He had been unwell a few days, but there had been nothing to create any apprehension of the commission of so fatal a deed. He was a son of Charles Davis, Esq of Danville, Vt., and an apprentice to Elias Evans & Co. of this village; aged 20 years.

Singular Duel.—According to the N. Y. Dispatch, a fatal duel was fought at Fort Washington a few days since. It was between an old woman and a *jug of rum.* The rum came off victor—having left its victim dead on the field under a tree. The coronor held and inquest over the dead body of the unhappy female, and the Jury gave a verdict in accordance with the above.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evan's celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dec. 21, 1839. 43 1y.

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 26 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Farmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

Anti-Slavery Books.

SLAVERY AS IT IS; JAY'S VIEW; BIBLE ARGUMENT, and other anti-slavery publications may be had at this Office.

ANTI-SLAVERY ALMANACKS for 1840, just received and for sale at this Office.
Sept. 28. CHASE & CROSBY.

Medicine to Lend.
HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

New Fall Goods.

THE subscriber has just received a valuable assortment of new Goods of the latest importation—some of which are the following, viz.-

Blue, black, brown, green, drab, mixt, and other Broad Cloths	Printed Merinos
Kersey, Pilot Cloth and Peverteen for outside Coats	Muslin de Laines
Buckskins of different qualities	Printed Saxony Cloths for Dresses
Cassimeres and Satinetts	Alepines
Silk and worsted Vestings	Black and color'd Silks
5-4 and 8-4 Highland Shawls	Brown, black, and blue black Cambleteens
5-4 6-4, & 8-4 Merino do.	Also Alpacca Cloths—a new article for Cloaks
6-4 and 8-4 worsted do.	Kid and silk Gloves of all kinds
Cotton and silk, raw and sewing Silk.	Buck Gloves for Men
Shally & fancy Handk'fs	Also 50 prs. Plymouth & extra stout
Black & color'd Merinos	Bleached and unbleached Sheetings and Shirtings.

Also—Men's, boy's, and children's thick boots—thick Shoes and Brogans; children's and ladies' Shoes; sole Leather; Porto Rico Molasses; Sugars, Teas, Coffee, Saleratus, Oil, Rice and Raisins. W. Lake Sheetings sold by the Bale. Also, Cotton Battings, a first rate article.

Wanted, in exhange for the above Goods, Flannels, Socks, Draws, and most kinds of country produce.

M. CHAMBERLAIN.

No. 3 Williams' Block Sept 14, 1839.

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.

29 CONCORD, N. H.

The Chase Infirmary,

For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducable* Hernia, and a radical cure may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford an opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately reports himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other Truss, ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.

August 24. 6m

NOW ON HAND AT
Fessenden's Saddlery,

South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—a good assortment of TRAVELLING TRUNKS.

Concord, August 24, 1839.

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☞ All Letters on Business to be directed to CHASE & CROSBY, Concord, N. H.

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☞ *The Postage must be paid, in all cases.*